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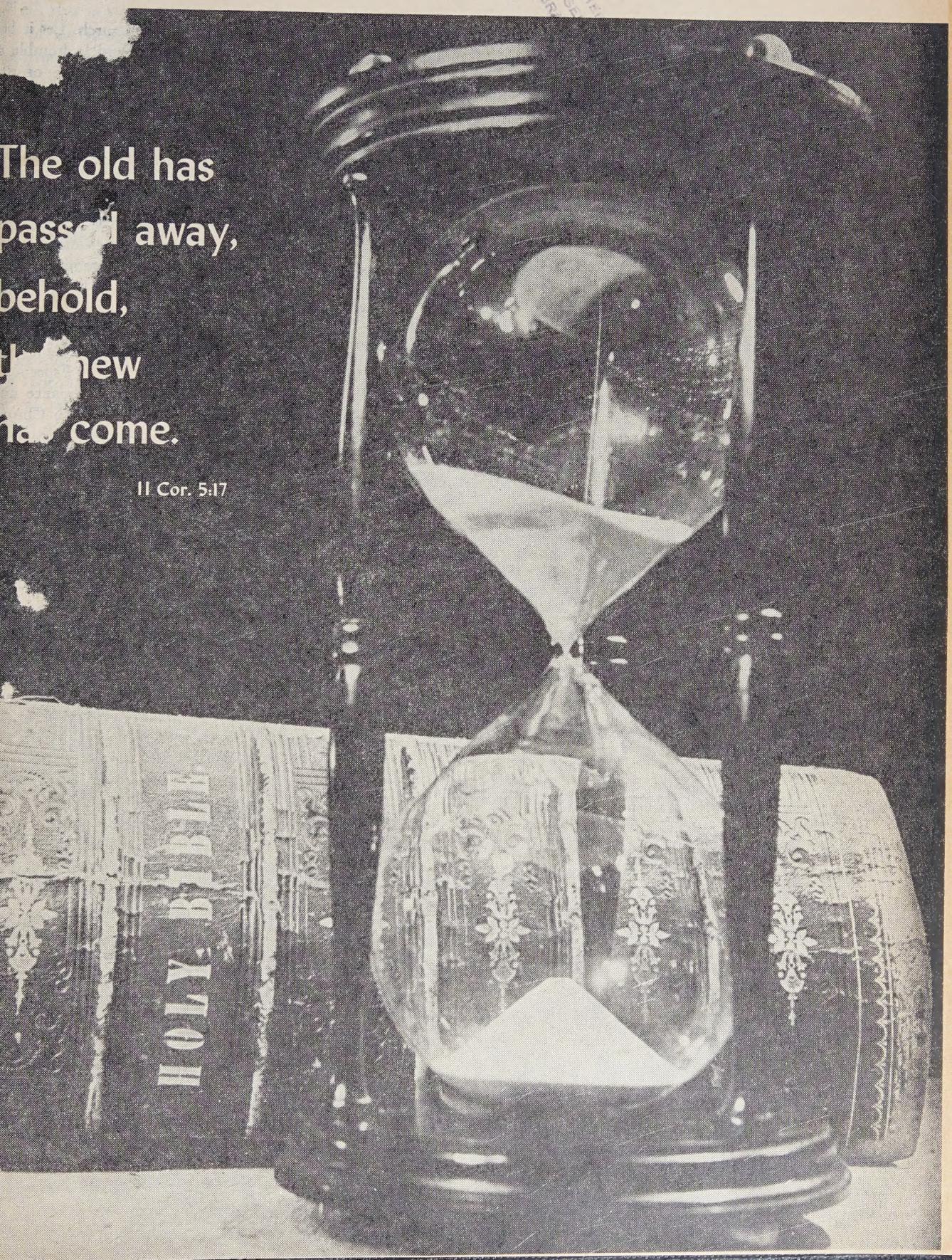

A Church Is Born

Watchnight Service

December 31, 1960-January 1, 1961

By O. G. M

Hymn—"O God, Our Help in Ages Past" (No. 168, SBH)

Leader: This is a night of change—of death and rebirth. As the year 1960 passes into history, three churches yield up their lives. They have been deeply loved, these three—American Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church. Many have lived their lives in them and have served God through them. They have been tools in the hand of our God to spread the Gospel of Jesus Christ and to build His Kingdom. As servants of God, we have used them to accomplish this will: in educating the children and young people; in binding up the wounds of the needy and drying the tears of the disconsolate; in building congregations and establishing missions; in sending missionaries to the farthest reaches of man's habitation.

As the changing of the year approaches let us hear God's Word of Peace which has been a blessing over us in the years that are gone.

First Reader: Psalm 90

Leader: Let us offer up our thanks to God, the Ancient of days:

For the years that are gone, O Lord who art from everlasting to everlasting, we thank Thee. Tonight we thank Thee especially for the days and the years of the uniting Churches. Thou hast been pleased to use them and bless them. Graciously, Thou hast blessed the service of our hearts and minds, our means and talents, as we have used them to serve Thee.

We thank Thee for the leaders Thou hast raised up, the men and women to whom the churches have committed responsibility down through the years. We thank Thee for their faithfulness, their ability, their integrity. Bless the memory of those who are at home with Thee; continue to use those who still serve.

As our minds travel back over the years these churches have lived, we remember how greatly Thou hast used them. There pass before our eyes the schools and colleges which have trained our young; the poor and needy Thy Church has reached; the congregations which have been established; the missionaries who have carried the Name of Salvation to the ends of the earth. Praise be to Thee for Thy goodness.

Forgive us our sins. We have been cold and indifferent. We have broken the unity of the faith by unkindness toward our brothers and sisters, by unjust and ill-considered criticism, by envy and jealousy. But Thou art merciful and ready to forgive. Despite our failings, be pleased to receive upon Thine altar the years that are gone. Amen.

Hymn—"Children of the Heavenly Father" (No. 572, SBH)

Leader: This is a night of change—of death and rebirth. As the year 1961 begins to dawn, a church is born: The American Lutheran Church. Its nearly five thousand congregations dot the United States and Canada. In its churches more than two million members gather for prayer and praise, to worship and adore Him who has said, "I will build my church." From its schools and colleges and seminaries men and women go out to do His will in church and state. Through its work the Gospel is preached in house and home, on farms and in offices and factories, in home mission congregations and foreign mission stations the world over, in homes and institutions of mercy, along the streets and lanes of the city, the highways and hedges of the countryside.

As the new year begins and as our new Church is born, let us seek in God's Eternal Word guidance and strength for the coming days.

Second Reader: Ephesians 4:1-16.

Leader: Let our prayers ascend to God the Giver of every good and perfect gift:

Upon the days that are to come, O Lord of time and eternity, we invoke Thy blessing. As the new year opens, we rejoice at the birth of The American Lutheran Church. Let it be Name of Jesus and in humble ence upon the guidance of th Spirit that its life begins.

Bless the fellowship within o church. We meet, three stream life in Thee, each with our history, tradition, and loyalty. are united in faith, we are one i Look kindly, dear God, up coming together. Forbid tha shall be misunderstandings an envy, or jealousy.

Strengthen, sustain, and bl leaders of The American L Church: members of boards, executives, and staff. Especially commend to Thy guidance an ing the president of the Churc him the physical strength, the capacity, the spiritual qualities true bishop of the church.

Let the planning and execu the church's program be in with Thy holy will and eter poses. Forbid that our vision sh dimmed by indifference or faith, our zeal be lessened by ness. Use us in the church Thy Kingdom.

Watch over the faith of Thy Keep it true to Thy Word. speak with a clear voice, c Thy whole counsel for the and sanctification of men. Pre from false doctrine and unclea mation. Let the Gospel of C magnified through us.

Hear us for Jesus' sake. An by Thine almighty power. An

Hymn—"Lead on, O King (No. 550 SBH)

Leader: Receive the Benedictio

Now may the God of pe brought again from the dead Jesus, the great shepherd of th by the blood of the eternal c equip you with everything g you may do his will, working that which is pleasing in h through Jesus Christ; to w glory for ever and ever. Am *brews 13:20).*

In Jesus' Name. Amen.

Vell, this is it. Today the material for the last issue of LUTHERAN HERALD will be brought up to the posing room. In a day or two, for the last time, staff will go through the familiar routine of "mak- the dummy" and reading the page proofs. Sometime ay we will sit back and look at each other, realiz- that the job which has been occupying our work- days is finished—forever.

or the editor, then, this is "goodby." When a pastor es a congregation he is granted the privilege of ching a farewell sermon; if he becomes a bit more onal than is usually considered in the best of taste ie pulpit, that is condoned. So let this be the editor's well, marking the closing of a twenty-one and a year ministry in the "pulpit" which has reached e people than any other pulpit in the church.

ie title at the top of this page has special signifi- e—at least for the editor. My first editorial, which ared in the issue of July 11, 1939, bore the title, Jesus' Name." In it the hope was expressed that church's own paper might always be edited in the ie of our divine Lord and to His glory. To what it that has been done is not for me to say. In any t, today—some 1,200 issues and I do not know how y editorials later—I want to close as I began, in s' Name, adding the "Amen" of finality.

here are some thanks which must be expressed here. First to God, of course, whom I have tried to serve, whose everlasting arms have sustained and pro- d, whose mercy and forgiveness have never ceased. , to The Evangelical Lutheran Church, which elect- ie to the editorship in 1938 and re-elected me in 1950, and 1956. A more gracious, understanding, forgiving employer no man could possibly have. to the pastors of the church who have received me their parsonages and have given me their trust and friendship; and to the congregations which have accord- ed me the privilege of their pulpits on hundreds of occasions. And not to forget the hundreds of thousands of readers who have been free with both praise and criticism.

Finally, to my most intimate associates: the officers and executives here at headquarters; the members of the Board of Publication; the general manager and my colleagues on the staff of Augsburg Publishing House; the able and unbelievably co-operative folks in the shops, who have it in their power to make an edi- tor's life happy or miserable; and to the men and wom- en who have served for longer or shorter periods of time as staff members and office secretaries. This recital of thanks makes me realize how applicable are the words of the psalmist: "The lines have fallen for me in pleas- ant places."

The two decades of my editorship have witnessed two exceedingly significant changes in religious journal- ism. The first is that the small and rather selective circulation of official church papers has given place to something resembling "mass" circulation. In 1939 we had a circulation of about 30,000, and yet were second in size of official Lutheran church papers. Today we have more than 100,000, and rank only fourth. Several factors account for the change. In our church the final and complete transition from the use of Norwegian to the use of English came in the past two decades. No doubt the increasing popularity of the church, its rapid growth, and the establishment of hundreds of new con- gregations also have played a part. But the most potent factor is the growth of the "Honor Roll" technique of circulation promotion.

Whatever the causes, the official Lutheran papers are today "mass media." When *The Lutheran Standard* begins life the first week in January, it will have a circu-

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Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Assistant Editor: MELVA OREM

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lation a good deal larger than the *combined* circulation of all the Lutheran papers in the United States and Canada twenty-five years ago.

The second change is far more important. It is two-pronged: the decline of personalized editorships and the popularization of the church paper. Twenty-five years ago the paper and its editor were pretty much one and the same. The *Lutheran Witness* was Theodore Graebner, *The Lutheran* was Nathan Melhorn, the *Lutheran Standard* was Ed Schramm, the *Lutheran Companion* was Ed Ryden, and *Lutheran Herald* was G. T. Lee. These were the men (except for Dr. Lee) with whom I associated in the early years of my editorship, and when you knew the man, you knew his paper. It may be doubted whether any group of men influenced the Lutheran Church in America to a comparable degree. And, be it noted, they did it chiefly through their own writing, in other words, through strong, positive, even opinionated, editorial pages.

This has changed. Basically because an attempt has been made to give the church paper greater popular appeal. This has involved more help for the editor, a larger staff. It has produced a greater variety of material for the pages, many more pictures. It has also tended to magnify other features of the paper at the expense of its earlier opinion-forming function. Imparting information, supplying edifying articles, even furnishing entertainment—this has become more important than conducting crusades.

Much of this is to the good, and I am sure that it has set the pattern for some time to come. But it is not all good. I do not know quite what can replace the "personalized journalism" of some years ago. And something is needed; in fact, I incline to think that, the larger the church body becomes, the more it needs a strong editorial voice. Perhaps the solution is an additional church paper, a "journal of opinion," with a small and rather selective readership. The editor of such a journal would be in an enviable position!

Of course it is a temptation to close on a personal note. The trouble is that it is one's shortcomings which loom largest as one looks back. So many things could have been different. So many mistakes could have been avoided. So many opportunities have been missed.

Perhaps the greatest weakness of my editorship, especially during the past seven years, has been that I permitted myself to become involved so deeply in the union negotiations. I started out with the conviction that an editor must at all costs avoid "entanglements" and remain a perfectly free man. For that reason I early resigned from the only major board I have served on, the Board of Parish Education. Avoiding a measure of involvement in Lutheran unity matters I knew was impossible; it was too much a part of me for that I surely had not intended to become involved to degree I did. It is not an exaggeration to say that March, 1953, until April, 1960, union work occu so much of my time that my editorial work suff Whether I should have maintained my policy o tachment, I cannot say. In any event, there isn't t thing that can be done about it now.

But enough of this. The time has come to write that venerable journalistic symbol which says to typesetters, "That's all of it, boys." Or, to put it i more elegant words of a line made famous by o America's greatest actresses: "That's all there is; isn't any more."

In Jesus' Name. Amen.

O. G. Malmin

Purely Practical

A few practical matters need to be recited her the assistance of our readers.

Next week all subscribers to Lutheran Herald begin receiving *The Lutheran Standard*. Our new will be issued bi-weekly, with a Tuesday publi date. From now on it is the official organ of the c —The American Lutheran Church—which bec constitutionally operative January 1, 1961.

Material formerly sent to our office should from on be addressed to *The Lutheran Standard,* 426 Fifth St., Minneapolis 15, Minn. This includes announcements, and articles.

A good deal of unused material, chiefly in the of articles, remains in the files of our office. We make an earnest effort to return it to the writers only fair to say, however, that it will take some time to complete this task. With each article g regrets of the staff at their inability to use al material we received.

*

Finally, a word of welcome to our new magazin its staff. Let us remind ourselves of the names o four men and one woman who make their forma as the editorial staff of *The Lutheran Standard* week: Editor: Dr. Edw. W. Schramm; associate ed the Rev. Rolf Aaseng and the Rev. Wilfred Bockel news editor: the Rev. Lewis Holm; secretary: Margaret Vance.

Of course their work on the new paper began m ago. In fact, anyone who has observed the care planning which have preceded the beginning of pu tion cannot but be deeply impressed.

For the new staff we can wish nothing better that it will enjoy the same interested and critical l which our readers have showered upon us. An know that such loyalty will not be withheld.

'R&F' Serves the Church

By Howard Sandum

Thousands of The American Lutheran Church members will see hear the new church stir to life ing the next few months because he work of a church-related techni- facility.

erhaps they will see the new half- r 16 mm. color motion picture, *oducing The American Lutheran urch,* to be issued for showings in 5,000 congregations and on televi- just before the new church be- full operation Jan. 1.

r, they may hear one of three new rdings—*Una Sancta,* a complete ion of the cantata by Paul J. Chris- sen recorded last April at its con- tion premiere; *Formation of The erican Lutheran Church,* a docu- ntary; and *Great Lutheran Hymns.* ll were achieved through Record- and Filming Service, St. Paul, n., a production services agency has evolved during the past decade a means of serving the church in age of electronic communications. Director of the service is Warren lmen, a member of the staff of the ce of Public Relations of The Evan- cal Lutheran Church. The film the recordings are latest instances an ELC production effort which, ler the leadership of Holmen and ector of Public Relations O. H. ve, has often given shape and voice he life of the church.

t times programs originally de- ped through "R & F" have become onally known. The *Invitation* tele- on program, for example, was ginated by Dr. Hove in 1956 as a es of spot announcements encourag- church attendance. Since then e than half a dozen widely known achers has been shown and the gram has been used on 275 stations n a potential viewing audience of ions.

nvitation, like the *Children's Chap-* adio series and some other R & F ects, was filmed for the National heran Council. A major part of F's work has been done for the ELC; the rest is done on a fee basis for other churches and church agencies.

Radio programs turned out regularly for The ELC include *Our Church,* a daily quarter-hour devoted to Lutheran news and activities, heard on three stations; and *The Church at Work,* a weekly program of more general religious news and features broadcast by 60 stations. Both are produced and narrated by James V. Anderson, who is in charge of radio-TV activities for the Office of Public Relations.

Once each two years, general church conventions have brought extra responsibility for Holmen and Chief Sound Recording Engineer Paul Lundy, who with Mildred Lien, secretary, constitute R & F's full-time staff.

Another heavy assignment was last April's Constituting Convention of The ALC. Three half-hour radio programs were sent to 93 radio stations, making it possible for Lutherans in many parts of the country to witness the historic events. Generous film-clip coverages were distributed to 90 television stations.

The film, *Introducing The American Lutheran Church,* is designed to place the merger in its historical setting as the new church comes to life, show the highlights of the convention, and indicate the scope of The ALC's ministry.

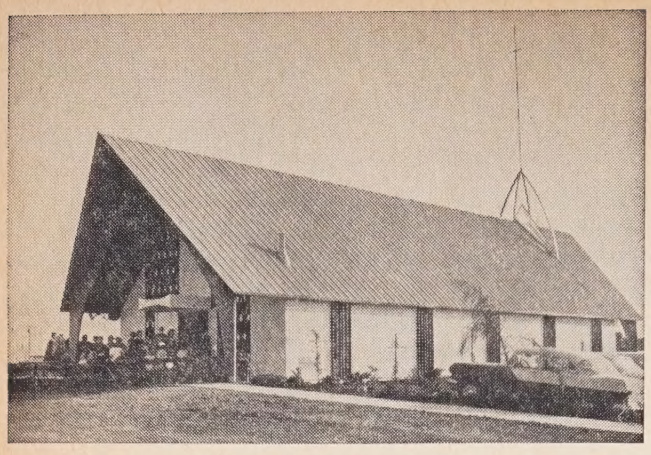
Two of the recordings are companions under the title "A Moment of Church History," though either may be purchased separately. *Una Sancta* is available either on stereo or monaural recordings, 33⅓ rpm, or on tape.

The documentary *Formation of The American Lutheran Church* designed to accompany it, presents such events as the election and installation of Dr. Fredrik A. Schiotz as new church president, significant messages and preaching from the convention, mass hymns and choirs.

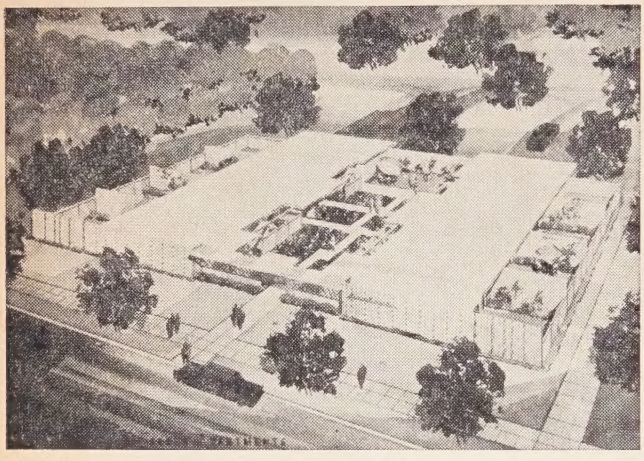
Great Lutheran Hymns has been especially recorded as an event of the Jubilee Year. A selected group of choraliers present favorite hymns in a manner intended to encourage listeners to "sing along."

All may be obtained through Augsburg Publishing House, 426 South Fifth St., Minneapolis, Minn.

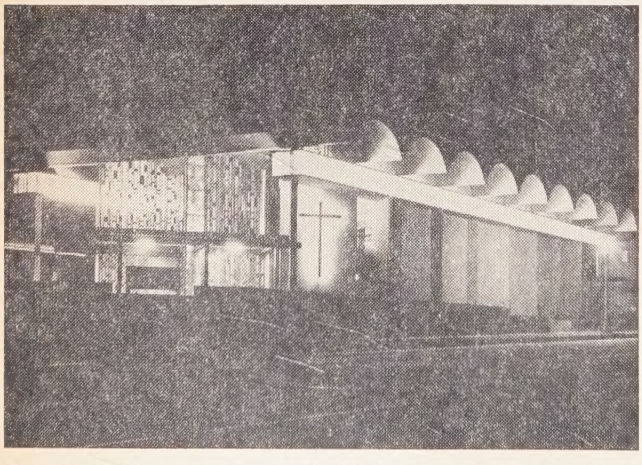
Filming of motion pictures such as the new 16 mm. color production, "Introducing The American Lutheran Church," takes place at the Recording and Filming Service studios on the campus of Luther Theological Seminary, St. Paul, Minn. Here Warren Holmen, R & F director, demonstrates a camera set-up on a title plate of the new production for Dr. O. H. Hove, ELC director of public relations. (Last fall Dr. Hove accepted a new position as director of Lutheran Home for Aged and Nursing Home at Minot, N. D., but he has continued to supervise ELC public relations activities.) ELC PHOTO.



Typical of the many new first unit churches in California is Prince of Peace Church, Costa Mesa, dedicated in September. Work was begun in this Orange county area in February this year by the Rev. A. C. Anderson. The congregation was formally organized in May, the 99th unit in the California district. At dedication time there were more than 200 members.



One of several buildings of California Lutheran College now under construction is this six-unit apartment designed to house staff and faculty members. The building is a gift from Dr. and Mrs. J. Henry Kramer of Pasadena.



This ultra-modern sanctuary is the third unit of St. Paul's Church, Monrovia, Calif., dedicated in October. St. Paul's, the Rev. Peter Thompson, pastor, is one of several California congregations organized in the 40's that now have complete church facilities. Dr. Gaylerd Falde, president of the California district, and two former St. Paul's pastors, the Rev. I. B. Sorensen and the Rev. William Gentz, participated in dedication festivities.

Californi

At 9:36 p.m., Nov. 13, 1950 the California distric born into the family of The Evangelical Lut Church.

This moment was unique in the 43-year history ELC. California was the first and only district bo the existence of the Church.

It was a tiny district in number of churches and bers: 44 congregations numbering only 15,506 sou the 44 churches, half of them were less than 6 year The pastors were for the most part young and n the ministry. The lay members were quite inexperi in the affairs of the Church. They elected as thei president the youngest man ever to hold that office Rev. Gaylerd Falde, then 32 years old.

Yet in spite of these seeming drawbacks everyon attended that convention in Our Savior's Church Angeles, was convinced that this was a district would distinguish itself in the life of the Church editor of LUTHERAN HERALD writing in the issue o cember 12, 1950 that was devoted almost exclusiv the new district, tried several adjectives and finally up with "fabulous" as the word that best described California and the work of the Church in the new trict.

Dr. Philip Dybvig, director of home missions o ELC, also wrote an article in that issue entitled " bility Unlimited" in which he pointed to the tremen potential in this area of the Church that was essen a home mission responsibility.

Both writers felt there were ingredients in the district which made it almost certain that the Calif district would set new records for the ELC. A these ingredients were the booming population o area, the "pioneer" spirit of the pastors and leaders the "package mission" policy of home missions tha just beginning to show its potential.

They named the new district "California," total noring the fact that three other states (Arizona, N and Utah) and the (then) territory of Hawaii were a part of the new division. No ELC churches we cated in any of these other states at the time of or zation although the first Arizona congregation w tablished only a few months later.

Five years later LUTHERAN HERALD reported edito on the new district. At that time the California di was still referred to as "Our Infant" although the v quickly pointed out that this infant was growing The congregations by 1955 had increased from 44 and the membership of these churches had doubl

) Years Later

By William H. Gentz

Now, on December 31, 1960, the California district ses its books as an entity when it joins with its coun- parts in the UELC and ALC and becomes the South ific district of The American Lutheran Church. nat has been the record of this "infant" district of the C in its 10 years of existence? Have the predictions church leaders 10 years ago become fact?

Measures of Growth

Certainly in the planting of new churches and the wth in church membership the California district outstripped all of its contemporaries. The number congregations has more than doubled. The 44 irches will have become 110 by the end of this year. otized membership of the district has grown from 00 in 1950 to an estimated 60,000 in 1960. In other rds membership has multiplied four times in 10 years. Churches were located only in California at the times organization. Now there are congregations in each of five states of the district. Those first 44 churches h a few exceptions were concentrated in two areas of state. In 1960 congregations of the ELC are located every area, including much of the "desert" previously ouched by our Church.

Among the accomplishments of the California district course must be listed the development of California theran College by an intersynodical foundation in ich the ELC has had a large part. This new institu- n of higher learning, the only college born within framework of the ELC, will open its doors to stu- nts in the fall of 1961.

Another unique development as far as the ELC is ncerned is the growth of Christian day schools among churches of the California district. Although a high- developed program in other Lutheran synods, the day ool was born in the ELC in the California district. ere were, in 1959, 15 churches sponsoring day schools hin their parishes. Some 75 teachers are employed by se schools and there are nearly 2,000 pupils enrolled. The California district also led the Church in the es- lishment of the district office of parish education ector. It was in 1955 that Miss Sadie Austin was called this full-time position in the California district to help ganize and stimulate the important work of parish ucation in the congregations of the new district. Later ier districts of the ELC followed the lead of Califor- in engaging similar help on a district level.

In nearly every other measure of growth too the new district has been an example to the rest of the church—in stewardship and growth in property evaluations the California district's record has been consistently good. In cooperation with other Lutherans such things as Bible camps, hospitals, and institutions of various kinds have been established along with the many new congregations.

And so, as the California district ends its history it would seem that the earlier predictions have been fulfilled and exceeded. All indications point to the fact that in The American Lutheran Church the Pacific Southwest district will continue the tradition of growth and development.

The preliminary figures from the census bureau reveal that California, the largest state in the district, again has had a phenomenal growth. There were 10 and a half million residents in 1950. The 1960 figures show a 46.8 percent increase to a whopping 15,537,000. All of the other states in this new district have likewise grown far beyond the national percentages. Nevada increased 75 percent (exceeded only by Florida); Arizona, 71.1 percent; Utah, 28.7 percent; and Hawaii, 24 percent. Los Angeles passed up Philadelphia and became the third largest city in the nation with a total two and a half million population. The migrations to the West that began after World War II seem to be continuing unabated. The population has far outstripped the growth in the nation. Likewise industry (in California alone) has grown at a rate six times that of the nation.

"California Has Everything"

The new district will have 222 churches as it enters the new Church. Plans for a continued aggressive program of expansion are underway under the leadership of Dr. Falde, president, and Dr. Walter Hellman, his assistant. They are asking to occupy 30 new fields with churches in 1961, for example. The new college opens next year. Plans for another home for the aged are underway. Things are still "fabulous" in California 10 years later.

The Spanish Conquistadores named the West coast of the United States *Las Californias* after an imaginary island believed to be bordering an earthly paradise. Today the residents of the state simply say (and with some justification), "California has everything."

African Republics and the Church

By R. A. Sy

Africa is in the headlines! There are two main reasons for this sudden attention to the former "dark continent." (1) New republics are being formed on the foundations of colonial empires. (2) Communism and other forces are actively determined to conquer Africa. This is the setting of the Christian church in Africa today.

There is no time in history when so many areas of the world have received political independence as in Africa during this 12-month period. This movement toward independence is earth-shaking. Set patterns of government and control are overthrown overnight. People of young nations with varying degrees of preparation, drawn from the old ways of life, are entrusted with the responsibilities of a modern nation. Tribal backgrounds are necessarily useless as a school of instruction for men who face present-day international relations with all their complexities and demands which are now thrust upon them.

Drawing on all that is useful of the past, and seeking all possible help from contemporary governments and movements, national leaders face the future with the courage of youth. Many have been well trained through colonial governments. Others have been plunged into the new positions without preparation. They are through with the old type of colonialism, but are aware that other forces wish to take over their countries on the basis of new spiritual colonialism that may be more devastating than that of the past. These forces cannot be underemphasized. Communism is spending its millions in propaganda to soften the countries for the time when they can take over by financial loans, military grants, economic assistance, industrial technicians, and other strategists in order to make Africa a Communist continent.

Mohammedanism, through economic and pol pressure, is making its impact in certain areas of A and is seeking to extend its influence. The Ro Catholic church has declared its avowed purpos Catholicize the entire country.

In the face of the above political and religious f at work in Africa, the Protestant missions seem partively small and weak. Funds at the dispos mission boards for evangelizing the nations of A are pitifully small. Mission personnel is inadeq The churches in America and Europe must be a to the fate of hundreds of thousands of people in A that hangs in the balance in these days. As new na are being formed, they will be swayed in one dire or the other. Africa will make its choice as influe by the people within the nation or by forces from out. Many tell us that the zeal shown for winning ca by Mohammedanism and Communism is gr than that shown by the Christians in evangelizing people. If this is true, and if we are the only ag bringing Christ to Africa, our cause is lost.

On the other hand, I feel that the picture is b for Christianity in Africa. From the three-month touching many parts of that continent, I came optimistic and greatly encouraged. There are se factors that give us the right to feel encouraged i do our part.

(1) The church of Jesus Christ has been establ in Africa. In almost every country it has been orga as an indigenous church, with its own leadership ar own program. The program includes extensive eva ism of their own people. The organization has m them an entity with a sense of responsibility for c ing out God's mission on earth.

(2) The political and ecclesiastical independen

At the dedication of the Bible School in Pella, Nigeria. This is a Danish Lutheran Mission.

people has given to each person a new stature of -respect . . . a sense of fellowship in world affairs of ırch and state . . . a sense of individual responsibility maintain and proclaim this faith.

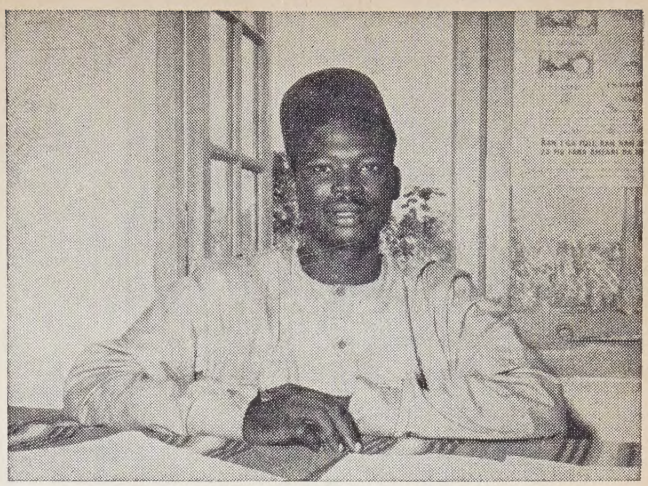
3) Friendship in cooperation is witnessed on every ıd within the church between the missionary and the rican churchmen. Because the mission has encouraged l aided the Christians of Africa to organize and form ir own self-governing churches, the work of mis- ns has not (except in a certain few instances) been npered by anti-foreign feelings or movements. Ag- ssive, forward evangelism has been doubled in its pact on the people as mission and church have carried their efforts in unity.

4) Many Christians have been elected to important vernment positions in the new African republics. e Christian element in the government of Madagas- was able to write into the Malagasy constitution a use declaring full religious liberty and equal oppor- ıity for propagation of the faith to all people.

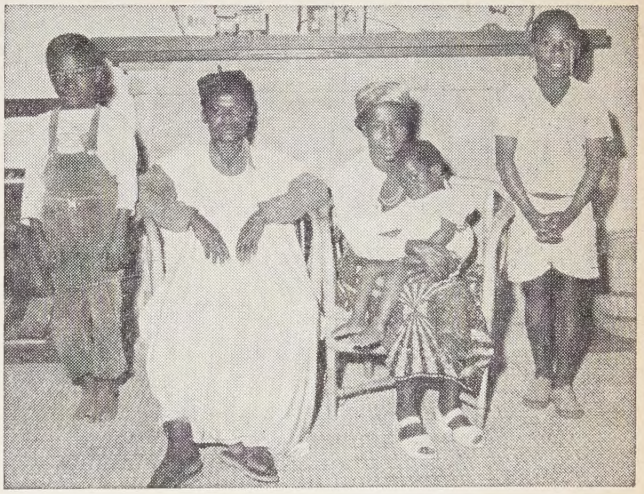
When I was in Nigeria I visited a young man of the amba tribe who had just been elected as chief of the ople and a member of the national senate. His people l long been subservient to the numerically weak but itically strong Mohammedan Fulani tribe. In the e election of the republic, the people gained their edom through election of a Christian from among ir own people. In Ethiopia, with many Lutherans ving in cabinet posts as senators and foreign diplo- its, we find an able body of men effectively champion- the cause of right and justice in the country. In adagascar two members of the Lutheran Church uncil were elected to the national senate. On our ld in South Madagascar most of the French officials d been replaced by graduates of our Lutheran high ıool and normal school at Manantantely.

Wherever we went in Africa, we were received with endliness. There is full opportunity to preach the spel in Africa today. The strength is only to a small gree in the missionary staff. It is to a large degree the native church as the church builds for the future d as the individual believer lives a Christian life in tness of His grace. It lies to the greatest degree in Holy Spirit Who can use these instruments in their all numbers and in their weakness to accomplish at tasks in the Kingdom of God.

Young nations look for help in many directions. They ıy be more pliable—more receptive today than they r will be in the future when their ways are estab- ıed and customs solidified. This means that they are o receptive to the Gospel. That is why today is the y of crisis for Africa in which you and I must bring solution—Christ the Savior, Who frees man from clutches of sin and sets free into the newness of .

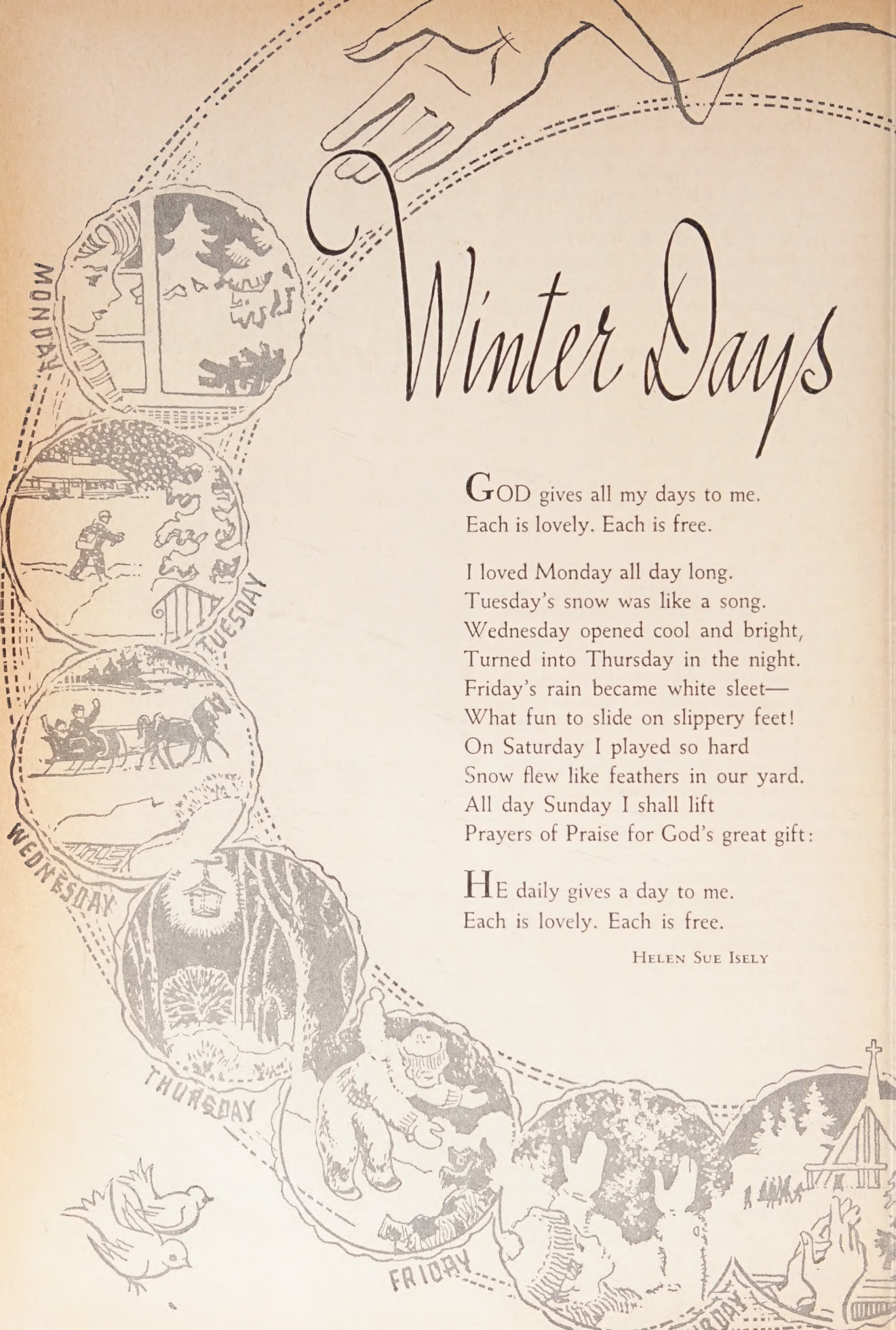


Christian Chief Philip Maken of the Chamba tribe in Nigeria. He is also a member of the national senate.



A Christian chief and his family at Garwa Boulai, Cameroun

A Mohammedan chief in Nigeria



Winter Days

GOD gives all my days to me.
Each is lovely. Each is free.

I loved Monday all day long.
Tuesday's snow was like a song.
Wednesday opened cool and bright,
Turned into Thursday in the night.
Friday's rain became white sleet—
What fun to slide on slippery feet!
On Saturday I played so hard
Snow flew like feathers in our yard.
All day Sunday I shall lift
Prayers of Praise for God's great gift:

HE daily gives a day to me.
Each is lovely. Each is free.

HELEN SUE ISELY

Winter of Happiness

Alaska Diary

ow and then in the midst of the literature of self-lysis—the long gloomy pages of introspection where writer continually takes his own emotional tempera- and gives you his findings—it is refreshing to find erson who sees himself narratively. Recently I have reading an unpublished diary written at an Alaska sion station during the years 1901-03. The writer is oman who sees herself as an agent in an action, as a victim of it. It is a very limited action. A chil-'s home, a school, a mission church, and a few imo shanties—this is the setting. And the characters a handful of white missionaries and a few hundred ves.

Long Night's Journey

he overarching fact is weather. There on the north-rim of the world where the land lies naked to the t of outer space and the winds are cosmic, the be-ior of nature is carefully noted. The big smothering ws, the storms which blow down buildings, the skin of ice covering the sea, the spring with its ult of sun and thaw—all is put down.

here is also a faithful charting of bodily meteorolo-The Eskimo children sicken in typhus, typhoid, umonia, and tuberculosis. They toss night after night er the weary eyes of their nurses. The fever charts high. There are no antibiotics to bring dramatic very. "John is a little better today. . . . Today John ns stronger. . . . John seems to be failing today. . . . n is very ill. Dear God!" Thus day after day and k after week under the crawling stars of the un ken night.

Notes From the Underground

he effect of this: the peril, the loneliness, the disease, ght well have been depression and disorganization. t much is required in these circumstances to break vn the structure of self-respect and to reduce men l women to bugs. And it does not take a Dostoevski imagine what would happen: the filth, vermin, ema-ion, hatred, and madness.

ctually none of these things happened. Up there on the rim of space the little missionary cadre turned potential chaos into order. They not only built a sturdy house against the winter, they painted and papered, built dressers, sofas, and chairs, hung up pictures and curtains. They lit lamps and set tables. They made up beds with clean linen.

Fast and Feast

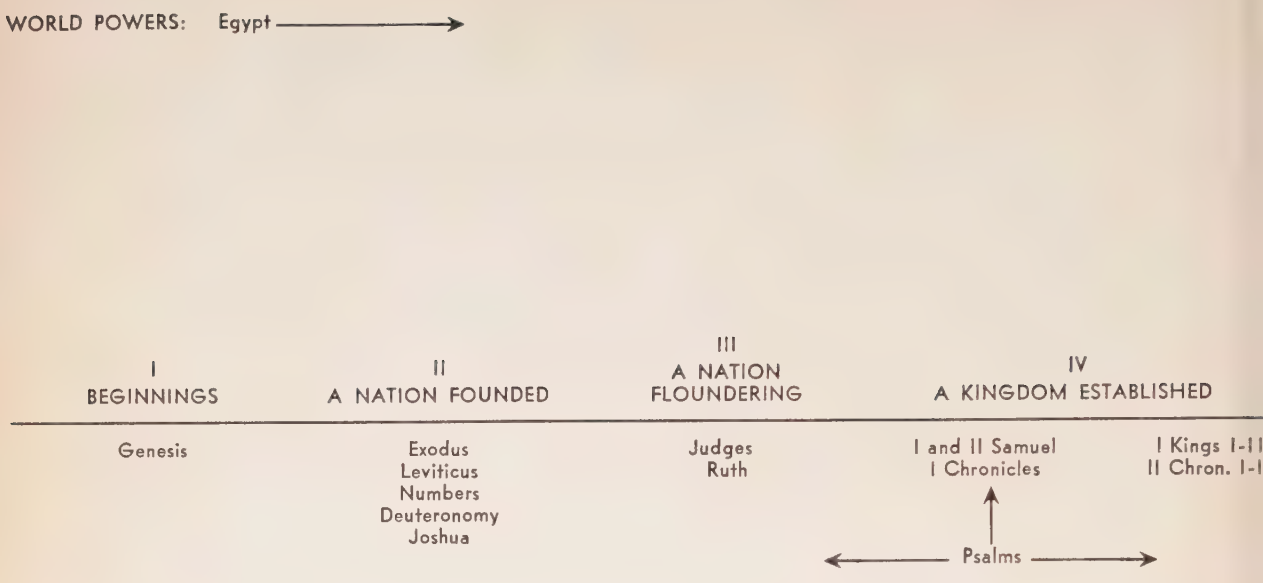
Now and then they made holiday. On name days and birthdays they decorated the table with flags and baked a cake and made coffee. And sat around and talked quietly of many things and always finally about the goodness of God.

Together they shared suffering and privation and disappointment. Sometimes they argued and "had words." They were not saints in a shallow sense. They had opinions and wills like steel. They spoke with candor to one another and when they were wrong, as they often were, they asked for forgiveness.

Fragrance of Life

The astounding fact in all of this is that the woman who wrote the diary and who in many ways was the strength of the mission refused to whimper. She tells us when she is tired, discouraged, ill, and uncertain. But she does not complain. A girl in her twenties, she manages the children, teaches government school, nurses the ill, gives Christian instruction, and does a hundred little tiresome tasks. For months there is no mail. For months there are only Eskimos around and hard darkness and flashing Northern lights. She does not lament. She prays and she petitions, but more often she gives thanks. And from the yellowed pages there spreads to us of a softer generation the "fragrance of the knowledge of Christ." It is a book to gladden and to shame us.

A Panoramic Present



Eureka! I discovered by *myself* the unfolding of Old Testament History."—Most certainly this discovery should be the task—the ambition—of every Bible student. Not only should the Bible student know Bible History, and know it well, but he should also know which Old Testament book tells which part of the Bible History. Even beyond that knowledge, the Bible student should know the specific mission of the Old Testament.

Old Testament History

From the beginning, the beginnings told in Genesis, to the end, Malachi, one should be able to relate all the story which unfolds in the pages of the Old Testament writings. The story should be alive, the story which tells of Creation, Sin and Redemption; of the selectivity exercised in the call of Abraham; of the making of the nation, Israel; of the establishing of a monarchy within that nation; of the internal strife and civil war which resulted in a division into two kingdoms, Israel and Judah; of the fall of Samaria and the fall of Jerusalem; of Israel's lost identity, but the retention of Judah's identity; and finally the story of the restoration of Judah. "In the beginning God created (Genesis). In the end (Malachi) what had man wrought? Cynicism?

Each Bible Book Tells What Story?

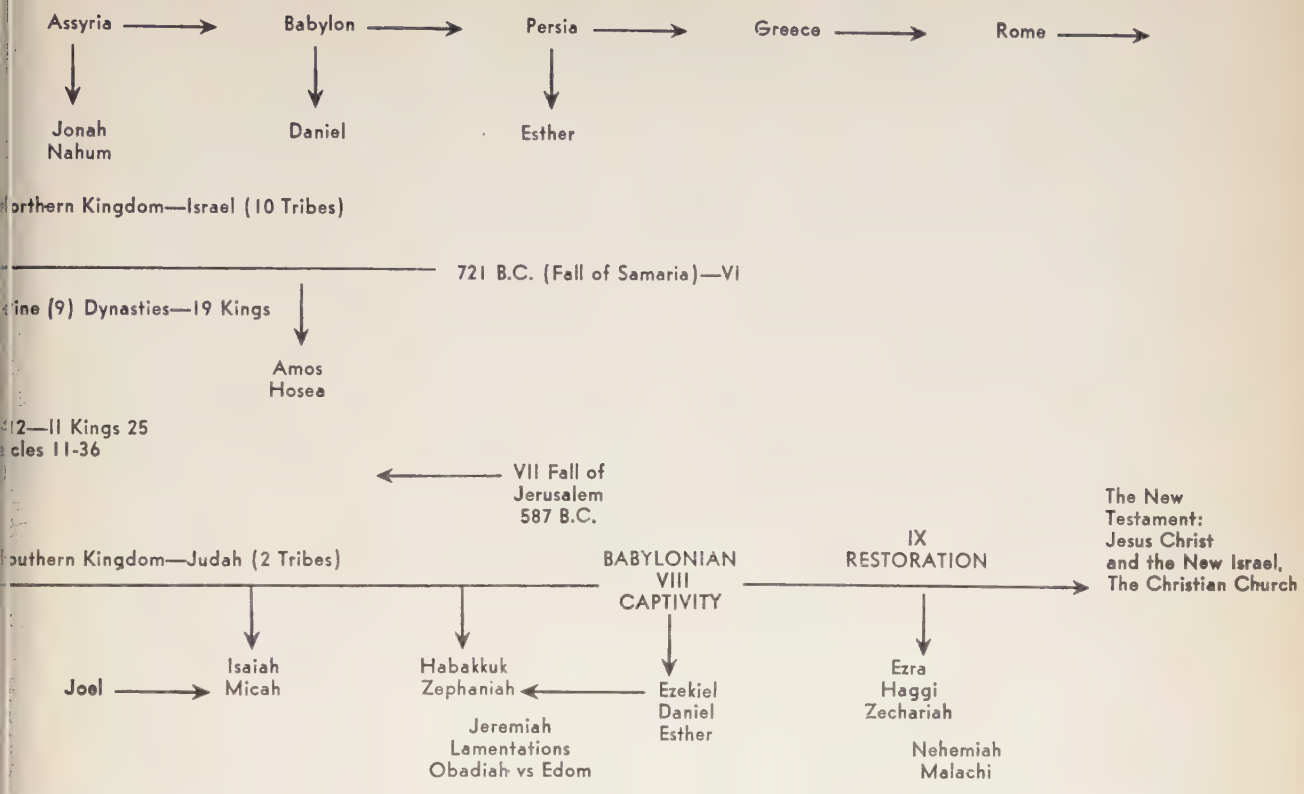
Genesis tells what? Exodus through Joshua what? Samuel through Chronicles tells what? A and Hosea address themselves to the Northern t Israel, during critical days. Joel, Isaiah, Micah and confront Judah. Even Assyria is not spared pro preaching, for to them is sent Jonah and Na Ezekiel, carried away as a war captive by Babyl 598 B.C., presented his prophetic and penetrating sages to a colony of his fellow war captives. Da message relates to his personal experiences with lon, and his message is often directed to the Babylo Persia provides the historical setting for the Boo Esther.

The World Power Assyria had crushed Israel. lon in turn crushed Assyria and laid waste Judah Jerusalem. Persia succeeded in power Babylon, Persia with a war captive policy quite unique providential) allowed the return of the captive J ites to Jerusalem. Ezra and Nehemiah, as hist books, relate the particular story of the return, an rebuilding of Jerusalem and the Temple. The pro Haggai, Zechariah and Malachi serve with their phetic insights and voices in the restoration perio

Obadiah raises a voice of protest and judgment a

of the Old Testament

By C. L. Bruland



dom, and does so very likely later than 587 B.C.

In eleven of the prophetic books the first verses clue ou in as to the exact period of history for which each ook holds concern. Those giving specific time refer-nces are Isaiah (1:1), Jeremiah (1:1-3)—and Lamenta-ons—Ezekiel (1:1-3), Daniel (1:1-7), Hosea (1:1), mos (1:1), Micah (1:1), Zephaniah (1:1), Haggai 1:1), Zechariah (1:1). Contents suggest the time ele-ient for the other books, i.e. Joel, Obadiah, Jonah, Jahum, Habakkuk, and Malachi.

Unfinished Business

The chart above and these accompanying words repre-nt bare skeleton. Not only is the skeleton bare, but ome parts are missing. Nonetheless the purpose is to rovide you with a structure on which to build via a fe time of reading and meditation. Further, what has een done with the Old Testament should also be done ith the New Testament. Psalms, too, are worthy of onsiderable time and study. Cited above, you will note ith mention of Psalms the three-times use of arrows. hey point back, for Psalm 90 is a Psalm of Moses. hey point upward, for most come from David, his life nd times. They point ahead, for they reach not only s far as the captivity but on to the Restoration. The so-called wisdom literature is made up of Job, Proverbs and Ecclesiastes. The Song of Solomon is just that, and is certainly unique in language and message. The last four mentioned books are not cited above, and properly so, for there is a certain universal element about them.

The Mission of the Old Testament

One can know his books of the Bible and the history they relate, but to know the purpose for the existence of these books and the history they tell is the chief aim of the Bible student. The mission of the Scriptures is to reveal sin, man in his sin—awful sin—sin that can bring man and mankind to a point of no return.

Against this sin and because of it God in His gracious pursuit of man would effect man's deliverance from such sin and would bring about man's redemption. Sin does loom large in the Old Testament, but Jesus Christ looms larger. To be Spirit enlightened and see Jesus Christ in the pages of the Old Testament as well as in the New is the exciting and satisfying venture of Old Testament study. Jesus Christ is there, and is there from beginning to end. Moreover the Church is there from beginning to end, and as God used the Church and worked in Her and with Her, so does He today—and let one never forget this continuing activity of God.

Toward the First Sunday After Epiphany — *Our Commonwe*

The Epistle: Romans 12:1-5 • The Gospel: Luke 2:41-52

Monday, January 2

TRUE GEOGRAPHY

Philippians 3:20

But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ.

Several years ago a number of advanced students were given a test in simple geography. The test revealed that these students, schooled as they were in other fields, were lacking in basic information on seas and land areas, and national boundaries. Granted that it is well to be up on geography, it is far more important to be informed, or better still, to be sure, of the geography of the soul. This is the true geography that has to do with things eternal, and whose boundaries never change. "Our commonwealth is in heaven." This is the basic truth, the controlling fact, held in mind by those who love the Lord Jesus.

Help all of us to learn the first and basic lesson of Your Geography, dear Father, so that we shall not walk on earth as though this were all there is. Our commonwealth is in heaven!

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Tuesday, January 3

THE PRIOR CHANGE

Philippians 3:21

Who will change our lowly body to be like his glorious body.

The Commonwealth of which the true believer is a member is unchanging in its geography, but it deals in changes. The great, final change that is brought about, will occur at the last when Christ comes. But this ultimate change cannot take place except certain prior changes have been effected. There is a change, for instance, in the person, from death to life. This change comes in the new birth, when we are given faith. This change is seen in new hatred and new love. We hate the things we once loved and love the things we once despised. It is seen in our outlook, in our inward look, and in the new set of wishes and desires that have taken over. These are changes prior to the Change.

Thank You, O God, for the joy of the new life in Christ Jesus. How good to be set free from the bonds of earth's limited supply, and to know the expansiveness of the heavenly commonwealth!

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Wednesday, January 4

HORIZONS UNLIMITED

Colossians 3:2

Set your mind on things above, on things of the earth.

In his discussion of the heavenly c monwealth, Paul keeps making a trast between those who are of this m bership and those who are "enemie the cross of Christ." These latter "minds set on earthly things," w occupation is the lot of those who not known the joyous experience of change God effects in those who saved. So they exist within the con of the present world, clutching its du though it were of extreme worth. great is the view of the Christian! F the new heights of faith hope and he sees far! He has horizons unlim This changes entirely the concept cerning things of earth.

We thank You, gracious Father, widening our vision so that we may that which is worthy on earth, and vision that which is shown to us by faith You have given to us. Amen.

+

Thursday, January 5

SHIFTED GLORY

I Corinthians 1:31

"Let him who boasts, boast of the Lord."

Paul says that those who are not of the Commonwealth "glory in their shame." That is the depth to which the unsaved can go; they brag about their sinning, knowing full well that because of their ability to sin both grossly and "magnificently," they are heroes in the eyes of the world, envied by those who lack the "freedom" to live as they please. Many people less conspicuously enjoy pointing out how they are "getting by," "putting one over," on the law. A Christian knows of a shifted glory. He glories not in himself or indeed in what he is or does; his glory is in the Lord. This is the glorying that reflects the dependence we have on Christ, the Savior.

I have nothing to be proud of in myself, dear Jesus, for without You I am a lost and condemned creature. Let my life be a witness to Your Power and Grace which is my only glory. Amen.

Friday, January 6

SANCTIFIED APPETITE

Psalm 84:2

My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God.

Paul speaks plainly and to the point when he says that the enemies of the cross have a low appetite—"Their god is the belly." They live to serve the senses and yield to its dominion over them. This is a very normal and natural thing to do, and so long as there has been no change effected by God, there can be no change in the appetite. When the appetite is sanctified the husks of life are left behind, or used as God intended them to be used, in the re-creation, the upbuilding processes necessary to make us effective people, serving Him and our fellowmen. The appetite for the beautiful, the worthy, the things of God, brings true life.

Make me particular in the handling of my hungers, O Lord, so that I shall seek that which will serve to keep me growing in grace and in favor with God and true men. Amen.

Saturday, January 7

COMPLETION

Ephesians 3:21

Who will change our lowly body be like his glorious body, by the po which enables him even to subject things to himself.

Here, then, is the ultimate event, final happening, in the change God br about in those who cast their lot Him. First is the awareness of "someth more," and the making of the cha from death to life. This widens view, shifts the glory, and elevates appetite. These things take place n in the valley of life. But they are through with a great expectation, coming of Christ in glory to claim own. This is the hope we have by f And when He comes we shall be chan our lowly bodies shall be made like glorious body. Thus will be compl what Christ has begun.

I am sure, O God, that You began the good work in me, will b it to completion at the day of J Christ. In the Name of the Father, of the Son, and of the Holy Gh Amen.

ANSWERS CALL AT LAST

Fifty years ago 30-year-old Miss Anna H. Fox felt a vocation to become a missionary.

It was a call she couldn't answer immediately, what with a sick mother at home to care for.

Instead, she spent the next half-century teaching school in Tennessee and Georgia.

Now, however, the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., was notified that God's call to Miss Fox has at last been answered.

The board will receive income from the Anna H. Fox Foreign Mission Trust Fund, valued at $50,000, which she left in her will when she died Nov. 8.

eaction to Roman Council to Be Published

American and European theolo-ans will comment on the Roman tholic Church's coming Second Vat-n Council in a book that is expected come out next year, it was an-unced in Copenhagen, this month. The announcement was made after meeting of the Lutheran World Fed-ation's Special Commission on Inter-nfessional Research, at which plans r the book were discussed.

Although discussed also at the 1960 eeting of the LWF Commission on heology in Germany last August, deration officials stressed that the blication will not be under the of-ial auspices of the LWF or any of branches.

It was noted, however, that the ok's editor will be Prof. K. E. Skyds-ard of Copenhagen, director of the deration's inter-confessional research ogram. Furthermore, one of the con-ibutors is to be a former member the inter-confessional research com-ission who still serves as a corres-ndent for it.

The American edition will be pub-hed by Augsburg Publishing House, inneapolis, Minn.

He is Dr. George Lindbeck, a pro-ssor at Yale Divinity School at New aven, Conn. Another contributor to the book will be Dr. Jaroslav Pelikan of the University of Chicago's Divinity School.

Planned to appear in the autumn of 1961, the book will analyze the "ecumenical council" to show its significance for church unity from the viewpoint of the Lutheran Reformation. In discussing the council's relationship to "the ecumenical question," it is to deal with both its historical background and present preparations.

Editions are planned in English, German, and possibly one of the Scandinavian languages, with a Spanish version also under consideration.

At its meeting on Nov. 11-12, the special commission heard a report of Dr. Skydsgaard's activities in recent months. It was informed that he plans to visit Rome again next January to further develop contacts with the Vatican officials and organs engaged in preparations for the council, which is likely to take place in the autumn of 1962.

The commission approved the organizing of further inter-confessional theological seminars along the lines of a pilot one which Professor Skydsgaard conducted for Scandinavian theological graduates in Denmark last August. It acted after the director reported that the initial seminar had demonstrated the effectiveness of such a medium for theological debate.

Says Don't Force Immigrant Assimilation

Churches must beware against trying to force the assimilation of new immigrants who come to their country, the resettlement secretary of the Lutheran World Federation said in Winnipeg, Canada recently.

The Church "must guard against the danger of becoming a tool for national interests," advised the Rev. Bruno Muetzelfeldt of Geneva, an executive in the LWF Department of World Service. "It ought to adopt an entirely neutral attitude on the question of assimilation."

Mr. Muetzelfeldt warned that "any attempt to force assimilation will build up a resistance that will adversely affect the churches' ministry."

He offered this counsel during an interview in which the press officer of the Canadian Lutheran Council asked how the estimated 250,000 Lutheran immigrants who have come to Canada since the war might best be integrated into the country's Lutheran churches.

"The Church, charged with the responsibility of proclaiming the Gospel, must do so in the language the immigrant can understand," the LWF official stated.

"To cut off the roots which bind the immigrant to his homeland before he has struck new roots in the overseas country will result in a rootlessness which can only militate against his spiritual and social rehabilitation."

Warns Against Ecclesiastical Colonialism

A Protestant Episcopal mission leader has warned against "ecclesiastical colonialism" in the missionary field.

"There is no such thing as a 'foreign mission,'" Missionary Bishop C. Alfred Voegeli of Haiti declared in a sermon at the Cathedral of St. John in Providence, R. I.

"The world all belongs to God," he said, "and there is no part of it that is foreign to God. Therefore, it may not be foreign to His church."

Addressing more than 900 members of three women's organizations in the Rhode Island diocese, Bishop Voegeli said it was "tragic" to think that people in other lands "should be grateful for anything we give."

"Nothing is good enough for anybody," he said. "We must give of our best—our time and our energy."

The women's groups had assembled at the cathedral for the annual United Thank Offering presentation service of the diocesan Episcopal Church Women and for the installation of newly-named officers.

'Back to Christ' Not 'Back to Rome'

The road to Christian unity is a "road back"—but it is back to Christ and not back to Rome, the Lutheran World Federation's Commission on Inter-Confessional Research was told in Copenhagen recently.

Bishop Hermann Dietzfelbinger of Munich, Germany, chairman of the commission, declared that the Biblical allusion to one flock under one shepherd referred only to Christ Himself and not to the Pope.

Martin Luther's work as a church reformer was begun with an ecumenical perspective, said Dr. Dietzfelbinger, whose 2,500,000-member Bavarian Evangelical Lutheran Church is situated in the most Roman Catholic part of Germany.

But, he added, Luther's ecumenical goal was "Back to Christ alone, to the Holy Scriptures, to faith and truth."

He contrasted this position with that of the Roman Catholic Church which, Bishop Dietzfelbinger said, "demands distinctly, plainly and clearly the return to Rome" as the basis of Christian unity. "It refuses to acknowledge that it, too, can be at fault and commit errors."

Stop Publishing Religious Affiliation of Congressmen

The Library of Congress in Washington, D. C., says that it will no longer make any compilations of the religious affiliation of members of Congress.

Hugh L. Elsbree, director of the Legislative Reference Service of the Library, declared:

"In light of our repeated experience in having a substantial number of errors in the listings called to our attention, and in view of the impossibility of preparing a list that would be accurate and comprehensive, we have with the concurrence of Librarian L. Quincy Mumford, decided against preparing any further list of religious affiliations."

"This decision and the reasons for it," he said, "have been communicated to those Members of Congress who have inquired about a list of religious affiliations, and have been accepted by them."

Within the ELC

Present TV Series

The Department of Religion at St. Olaf College, Northfield, Minn., is currently presenting a series of Friday evening television programs on "Great Themes of the New Testament" over KTCA, Channel 2, the U. of Minn. educational station. The 24-week series began December 16 and is presented for a half hour each Friday at 8:30 p.m. Eight faculty members will take part.

Canoe Base Lodge Destroyed by Fire

Pinecliff Lodge containing the main dining room and kitchen at the Plymouth Youth Center Wilderness Canoe Base in Northern Minnesota was burned to the ground on November 10.

The fire started in an overheated stove which apparently exploded. Flames went out of control almost immediately and firemen from the U.S. Forest Service called to the scene were unable to stop the blaze.

The fire represents a complete loss since the buildings were not yet covered by insurance although a final appraisal was to have been made the week before but was cancelled by the insurance agent, according to the Rev. Ham Muus, director of the canoe base.

The lodge was one of several buildings moved to the island camp in uary 1959 and erected that sum Kitchen equipment was installe 1960.

The camp, an operation under department of charities of the EL planning to begin the erection of placement building during the C mas holidays. A two-story frame stone building is planned.

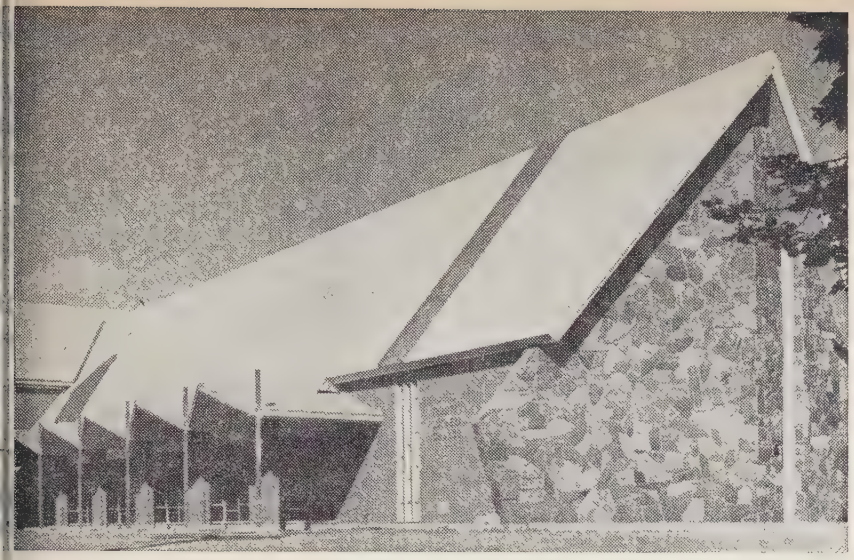
People

The Rev. Torval G. Torvik ha signed his pastorate at Salem Chu Glendale, Calif., in order to accept call to become pastor of Trinity Chu Santa Barbara, Calif., where he ceeds **the Rev. Conrad Braaten.**

The Rev. Milton A. Aarsvold ha signed his parish at Brandon, Minn order to accept a call to become pa of the Plentywood, Mont., parish e tive January 1.

Rev. Richard Borrud, resident d tor of the Ne-So-Dak Lutheran C in Eastern South Dakota, will w for the Lutheran Bible Camping sociation from December 1-March His activity will center in the are research and promotion of Luth youth camping. The association moving towards a permanent staf the camping field.

Pinecliff Lodge after the fire (see story)



AHO CHURCH DEDICATED—Trinity Church, Coeur d'Alene, Idaho, dedicated its
v $166,000 sanctuary shown above on November 20th. Dr. R. A. Daehlin, president
the Rocky Mountain district, officiated with pastors of the North Idaho conference
The American Lutheran Church assisting. A former pastor, the Rev. Sam Vedley also
rticipated. The old church has been converted into parish education facilities for the
rish. The Rev. Richard A. Rodning is pastor.

Churches

St. Paul, Minn.—Lakeview Church rural St. Paul, dedicated its new rish education building on Novem- r 6. Included in the new construc- n are 13 classrooms and church of- es as well as space for social activi- s of the congregation. The Rev. Paul Martinson is pastor of the church.

Sinai, S. Dak.—Sinai Church here ted recently to sponsor a church tension fund loan for $65,000 for rist the King Church in South naha, Neb.

Lake Oswego, Ore.—Our Savior's urch here, the Rev. R. M. Mathsen, stor, recently purchased a new par- nage adjacent to its church property. dication services are planned for the liday season.

Obituary

The Rev. Nels L. Otterstad, retired, ed Nov. 17. He was born Nov. 6, 85, in Norway and immigrated the xt year. He attended St. Ansgar cademy, St. Olaf College, and the nited Church Seminary. He was or- ined in 1912 and served as pastor at rantsburg, Wis.; Harlem, Mont.; ndpoint, Idaho; Beltrami, Cotton- ood, and Rushford, Minn.; and orthwood, Iowa. He was married to Ella Brekke in 1913. He is survived by his wife and one son, the Rev. R. L. Otterstad.

WILL THERE BE A "BALLOON"?

One of our pastors suggested recently that the closing weeks of 1960 would see a "balloon" in receipts for the Budget of ELC. It is clear that if the total Budget is to be met, it will be met by the final offerings, final decisions of boards and annual meetings of congregations. These will determine whether we have a "balloon" of income or miss our goal substantially.

This last issue of "Lutheran Herald" ought to report the status of income as it appears now. On November 28 the total was $4,840,363 which is 66.7% of the amount needed. On this date a year ago the total received was $4,649,184 which was 67.8% of the amount needed. That year we ended short of our goal by $328,617.

It will be possible for congregations to send funds for the ELC Budget until February 1st, as in the past. The sooner it comes the more it will help the transition to the work of the new Church.

Raymond M. Olson
Director of Stewardship

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Church Building Bonds, 5% interest, 10 yrs. maturity, $100 or $1000 denominations, redeemable prior to maturity in event of need or at option of church. The Luth. Church of the Good Shepherd, 2424 Burton St., Rockford, Ill.

Bond sale: Salem Luth. Home, Elk Horn, Ia., still has for sale $110,000 in 20-yr., first mortgage, negotiable, coupon bonds, denominations of $1,000 and $500, to finance proposed new custodial home. Interest rate 5%, payable annually January 1. For information write Shelby County State Bank, Trustee, c/o Mr. Marion Boose, Elk Horn, Ia., or Rev. S. S. Kaldahl, Supt., Salem Luth. Homes, Elk Horn, Ia.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

90-acre modern farm on highway in S. Wis. Near Luth. church. Bus service for school children. Immediate possession. 695-1A

542-acre farm in S. Wis. Two sets of bldgs. with upstairs apt. in one house. Grade A dairy. $200 per ac. with 29% down on land contract basis. Near Luth. church in Luth. community. School bus service at driveway. 695-2A

160-acre farm all tillable, very good land, modern dwelling. Good buildings. Located in Yankton Co., S. Dak. 695-3A

Home

3 bedroom brick home in Spokane, Wash. Near schools and church. Fine view. All new homes on NW side. 4½% mortgage. 695-4B

Business

Modern shoe store in Cent. Minn. Selling brand name shoes in County seat town of over 3000. Good farming community. Only exclusive shoe store in town. Owner wishes to retire. 695-5C

FOR RENT

Wanted lady to share my home with home privileges. Nice south location in S. Mpls on bus line. No smoking or drinking. 695-6B

POSITION WANTED

Sheet metal worker desires work. Several yrs. exp. in general shop practice consisting of work in experimental and inspection, layout, fabricate from blue print, patterns, templates, close tolerance inspection, 2 yrs. ex. teaching adults. Do gas and electric welding. Very active. Good ref. 695-7E

HELP WANTED

Relief houseparents for 2 teenage boys cottages in Cent. Ia. 10 maximum per cottage. Interesting, challenging work in pleasant surroundings. Good salary, maintenance, small apt., social security. Pref. couple without dependent children. Requires strong leadership qualities, good health and character. Church and work ref. 695-8F

Good housekeeper wanted for elderly couple in Mpls Home. Pref. 50 yrs. or older. Top wages. 695-9F

The Lutheran Herald Index, 1960

Compiled by Ernest W. Sil

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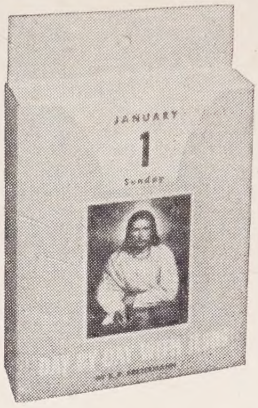

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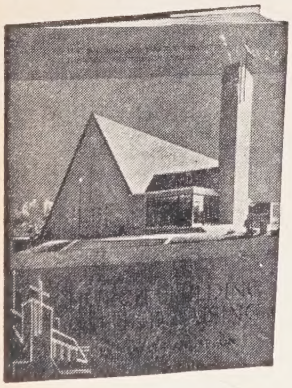

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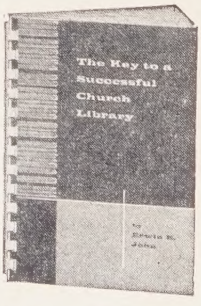

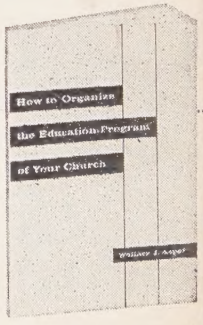

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